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THE CATHOLIC.

QUOD SEMPER, QUOD UBIQUE, QUOD AB OMNIBUS CREDITUM EST.—WHAT ALWAYS, AND EVERY WHERE, AND BY ALL IS BELIEVED.

VOLUME III.

HAMILTON, [GORE DISTRICT] FEBRUARY 1, 1843.

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THE CATHOLIC

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THE VERY REVEREND WILLIAM F. MACDONALD, V. G.
EDITOR.

Original.

EXTRACTS FROM A POEM ON THE "POWER OF MONEY,"—
DEDICATED TO HIS LATE ROYAL HIGHNESS THE DUKE
OF KENT. CANTO II. MONEY'S MENTAL REIGN.

Thus, Money! wond'rous pow'! from pole to pole
Does all beneath thy massy sceptre bend;
Nor is there independent ought on thee:
For o'er th' external world while thus thy sway
Sov'reign presides, the intellectual feels
Its influence irresistible, and stoops
Submissive to thy will and high decree;
Though but capricious most and partial found.

And here, though with regret, as much it grieves
Thy hard to censure whom he'd glad commend;
Yet must I own that still thy mental reign,
For not that reign by right to thee belongs;
Is dull, blind, headlong, and precipitate;
Heavy, and, like thyself, maternal quite:
Nor harmless prov'd, as Innocence has felt,
And Justice, vainly struggling for their rights
'Gainst hard Oppression's gripe; whom oft the fiend
Cruel as heartless, bids thee pond'rous crush.

Oft Genius too, with fire celestial fraught,
Who feels his force, and pants for high renown;
Though born to rival all, whom polish'd Greece,
And Rome, earth's mistress own'd, may proudly boast;
By thee unheeded, and as dull as thee,
As cold, as careless and insensible,
By thy spruce cheats, noble, vain and gay;
Whose worth is rated by its weight and shine;
Shrinks from thy rude rebuff; and, ruder still
The coy indifference shewn, or ignorant sneer
Of thy conceited fools; who judge of all,
Yet judge of nothing right, but solely thee,
Thy toys, thy gewgaws, and in ceaseless round
Fresh pastimes sought, amuse their baby minds.
Too gen'rous form'd his spirit, e'er to crouch
For thy support, though needful; and the puff
Of patronage, were 't more than empty shewn:
But from contemptuous side, as envious leer,
Withdraws immediate sly, and shuns the sight,
Lost to his country ever, and mankind.

Such check oft Merit meets, and modest worth
From thee and thy proud minions; if not wealth
Or rank is her's, and vaunt of pedigree,
So priz'd ev'n through long line of profligates
Trac'd worthless to the vilest of the race.

Can then thy touch alone the boor refine?
Make amiable the churl? graceful the lout?
The booby sprightly? and the rake rever'd?
Must these alone, with thee familiar grown,
As wise, illustrious, perfect, still be held:
None good alike, none wise or great be found?

For whence, if not from thee, the rank of most
So eminent, and high-blown titles spring:
With which, as Demi-gods, thy sons thou deck'st,
Not vulgar form'd, of human lineage frail?
With crown and crest baronic vain display'd
O'er scutcheon smear'd with barb'rous blazonry,
In horrid forms of beasts and birds of prey;
Eagles and Vultures, Lions, Unces, Pards,
Dragons and Gryphons, and fantastic forms,
That haunt craz'd vanity's unfurnish'd brain:
And, in her fond conceit, fit emblem seem
Of family prowess, real or but feign'd;
By Heraldry, mock science, quaintly rang'd,
And shewn significant, as quarter'd out,
In antic jargon the proud claimant's boast.

Still Nature, oft unceremonious bids
To these thy pamper'd courtiers, pompous styl'd
Your Worship, Honour, Excellence, and Grace,
Most Mighty, High, August, Serene, Sublime,
Disease, and his grim follow'r Death, declare,
That theirs is but that common mould'ring clay,
That shrouds the meanest beggar; and alike,
As mine, their vital part expos'd to pain.

OREGON MISSIONS.

CURIOUS DISCLOSURES AND INTERESTING PARTICULARS.

A letter from one of the Methodist Missionaries to the Oregon Territory is published in a New York sectarian paper, but it sounds more like a communication from a settler or speculator, than from a person purporting to be a minister of the Gospel. He dwells on the water power for manufacturing purposes, the Salmon fishery, the facilities for grazing, the ease with which horses and cattle may be fed—corn, wheat, peas and oats, engage the attention of the holy man. Capitalists are much wanted to open a trade with China; mills and millwrights are attended to, and finally the disinterested missionary asserts that a man can make property as fast in Oregon as in any country. In the midst of his harangue he suddenly remembers his spiritual vocation and thus he alludes to it.

"The influence of the Papists is calculated to be destructive of all vital godliness. Our missionary prospects are not all as flattering as we could desire, but we are not discouraged: we are determined to toil on, trust in God, and hope for success! I sometimes feel blessed in trying to preach Christ to the natives. We are yet as to ourselves trying to make our way to a better world. O may it be so. Let us toil hard for heaven. We have an addition to our family of another daughter. I have written in great haste, as this is to be off early to-morrow morning. Besides I have plenty of company, a number of men being here to buy salmon of which I have the care. (Catch a weasel asleep.) Others are on their way down the river. Indeed my house is at times, as to travellers, more like a public house than a Methodist preacher's. But all goes well with Christ in the soul. Much love to all."

The foregoing juggle of spiritual and temporal matters, gives a fair insight into the thoughts of a Methodist Missionary. If it were not connected with a subject so serious as the souls of men, no reader could refrain from laughter. It happened that whilst we were reading the above extract, in which it is difficult to say whether

impudence or hypocrisy is more prevalent, a man was at our side, direct from the very place where these Missionaries are so pleasantly located. He stated, that the Methodist preachers had four hundred barrels of pickled salmon ready for market; they had fine houses, splendid farms, and Brother Lee, the head man of the mission, had eight hundred head of cattle! Some time before his departure, a disgraceful altercation had taken place between Mr. Lee and another person attached to the mission, respecting the division of some funds, received from the United States. They submitted the difficulty for adjustment to a Catholic Priest, and the end of it was, that one of the parties threatened to return to the States and expose the others!

When these Missionaries departed some years ago to the Columbia river, the vessel, by special agreement, was to be on the principle of Temperance. On the passage one of the sailors was examining a bottle of medicine, of which there were many in the cargo, and having tasted it, he liked it so well that he tasted it again! He was so relieved by its beneficial and happy effect on his head and heart, that he recommended its use to his comrades as a Panacea, and when the ship arrived at the destined port, the medicine, which in pharmacy is called "Jamaica Spirits" was all gone? The Rev. Mr. Lee was indignant, and threatened to hold the Captain responsible for the Medicine, but through the interposition of Gov. McLaughlin of the Hudson Bay Company, the difficulty was adjusted.

Soon after the arrival of Mr. Lee for the conversion of the Indians, his wife died. This was a sad affliction; and as the Rev. gentleman did not coincide with St. Paul, who says—"for I would that all men were even as myself;" "he that is without a wife is solicitous for the things that belong to the Lord, how he may please God," he departed to the United States and procured a second helpmate. On his return he gave great edification; he forgot neither the living nor the dead, for he came with the second wife leaning on his arm, and behind came a company bearing a tomb-stone, which he piously brought from the States, for his first companion! The poor man was thus delicately placed between a smile and a tear, "like a rainbow in showers." The second wife has since died, and he has applied for a third one.

It may be well supposed that men so occupied with worldly matters, men who have an extensive store, the contents of which are exchanged with the Indians for valuable furs, have no time to devote to the conversion of the natives. The Methodist papers announced the effect of the preaching of the Missionaries on their first arrival, as like a "second Pentecost," but the spirit has long since evaporated. They tried, indeed, their influence to poison the minds of the Indians against the Catholic Missionaries, by teaching that "the children baptized by the Priests would soon die," but the lives of the respective Missionaries soon satisfied the red men which were most worthy of their confidence. There are now no Indians within thirty miles of the Methodist station.

The other missionaries, Presbyterian we think, are also leading an idle life in Oregon, as far as the conversion of Indians is at stake. They proposed to the Jesuit Fathers on their arrival, that they should keep at a distance from them of three or four hundred miles! The sons of St. Ignatius were not satisfied, however, with the

Conversion of one tribe, they began to extend their labours and one hundred and fifty Indians left the Presbyterian station in a body and joined the Catholics! Our informant is certain, that if Priests could be procured every Indian nation could be speedily brought into the "one fold of the one shepherd." Efforts will be soon made to procure the necessary laborers, and then with God's blessing, the example of Paraguay will be renewed in the regions of the Rocky Mountains. We are glad to hear that the officers of the English Government and Hudson Bay Company are so friendly to our missionaries.—*Catholic Telegraph.*

☞ All letters and remittances are to be forwarded, free of postage, to the Editor, the Very Rev. Wm. P. McDonald, Hamilton.

THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, FEBRUARY 1, 1843.

THE PAPAL SUPREMACY.

14.° After Christ's ascension into Heaven, when the faithful had assembled together in an upper room, with the apostles; we find in their enumeration by Saint Luke, still Peter mentioned as the first of them.—He is the first to address the congregated Faithful; and to recommend the Election of an Apostle, in the room of the Traitor, Judas the Iscariot.—Acts 1. 13, 15.

15.° After the descent of the Holy Ghost, he is the first who, after refuting the mocking surmises of the Jewish multitude, preached openly the Divinity of Jesus Christ, whom they had crucified; and his Doctrine of Baptism, Penance, and the remission of sins; by which discourse and exhortation he won over to the faith, and added to the Church by Baptism, about three thousand souls.—Acts 2 14, 41.

15.° He was the first who proved the truth of his doctrine by a public miracle, in the case of the lame beggar at the Temple Gate. Acts 3. 6, 7, 8. On which occasion, he again boldly preached the Faith of Christ to the astonished multitudes, whom the rumoured miracle had drawn together; v. 12. So that "many hearing the word believed; and the number of the men was made five thousand." He was the first also, on whom *hands were laid*, and who had the honor to suffer in his divine Master's cause; and to bear testimony to his Divinity before the Jewish "princes and ancients, and Scribes, and Annas, and Caiaphas," the very murderers of his Lord. "and John, and Alexander, and as many as were of the kindred of the High Priest, Acts 4. 3, 6, 8.

17.° He was the first who showed by miracle, in the case of Ananias and Sapphira, the danger of lying to the Holy Ghost, Acts 5.—His very shadow too delivered the sick on whom it fell, from all their infirmities. He again bears testimony before the High Priest to the Divinity of the Saviour, and is scourged with his companions, notwithstanding the dissuasive counsel of Gamaliel, Acts 5. 15, 29, 40.

18.° Peter and John were deemed by the rest of the apostles, the fittest to be sent to confirm the Samaritan converts; and thus begins the extension of the faith beyond the hitherto chosen, but now rejected House of Israel, Acts 8. 14.

19.° Peter anathematized on that occasion the first Heretic, Simon Magus; and in him condemned the sin of Simony: the reproach and scandal of the Church of England.

20.° "And it came to pass that Peter, as he passed through, visiting ALL" &c. Acts 7, 32. Peter had then the Superintendent care of the whole church.

21.° The miracles wrought by Peter, resemble most those wrought by the Saviour; such as those he performed on Oneas, whom he healed of the palsy; and on Tabitha, whom he recalled to life, *ibid.*, 34, 40.

22.° To Peter was first revealed the universal call of the Gentiles, in the vision thrice exhibited of "the linen sheet, let down by the four corners from Heaven;" and containing all kinds of Reptiles, Birds and Beasts; which, in the law of Moses, were accounted unclean: but which now God was to make clean, from all the four quarters of the earth, by Baptism and Belief in the Blessed Trinity. He was also the one who received into the Church the first fruits of the Gentile race, in the person of the Centurian Cornelius, and in those of his household. Nor was it to any other, but Peter, that Cornelius was directed to send for by the Angel, Acts 10. &c. He is the first then also who preached to the Gentiles, and opened to them the door of salvation. He sets, *in fine*, the Faithful of the circumcision right in their notions concerning the call of the Gentiles, with whom he had, by the evident order of God, communicated. ch. 11.

23.° We observe that while Peter was confined in prison, from which he was delivered in so wonderful a manner by an Angel, "prayer was made without ceasing by the Church unto God for him," ch. 12, 5, that which, we read, not to have taken place for any other; and that which still takes place for his successor, the Pope, all over the world.

24.° In the first Council of the Church, held in Jerusalem, on the subject of the circumcision; "when there had been much disputing, Peter, rising up," gave judgment; in which all present acquiesced; for "all the multitude held their peace," Acts 15, 7, 12.—Saint James speaks only after Peter, and confirms his sentence, *ibid.*, 14.

25.° St. Paul, after labouring three years in the ministry, to which he was so miraculously called, went, as he tells us, to Jerusalem, to SEE PETER, Gal. 1. 18. Why "to see Peter," more than any of the rest of the Apostles? "For other of the Apostles," he assures us, "he saw none, saving James, the brother of the Lord." *ibid.* 19.

26.° The same holy Apostle, fourteen years afterwards, going up again to Jerusalem, "according to revelation, to confer apart with those, who seemed something, the gospel, which he preached among the Gentiles; lest perhaps he should run, or

had run in vain; *ibid.* ch. 2" mentions "James, and Cephas, and John" the three chosen companions of the Lord, as seeming pillars of the Church; "who gave him the hand of fellowship;" that he, and his companions, Barnabas and Titus, "should go unto the Gentiles; as they unto the circumcision." This is the only instance, in which Peter is not named in scripture the first, where any of the other Apostles are mentioned; and the reason of this may have been, that James, the first named, was then the resident Bishop of Jerusalem. The special call of St. Paul to the Gentiles, or *uncircumcised*, is here recognized by the three great pillars of the Church; that of Peter, and the other Apostles, was first to the Jews, or *circumcised*; and afterwards to the Gentiles.—As for St. Paul's reproof to Peter, mentioned in the same chapter; it was nothing more, *as just*, than what the meanest in the Catholic Church venture to the Pope; whom some suppose *infallible*, in his private conduct, or opinions. Thus much we learn from the context, that St. Paul, though a miraculously chosen and inspired Apostle, was, notwithstanding, ordered by Almighty God "to go up to Jerusalem, and confer" with the Chief Apostles "upon the gospel which he preached among the Gentiles; lest, perhaps he should run, or had run in vain;" that which shows the necessary unity and uniformity of Doctrine in the Church of Christ: Very unlike our protestant Apostles, who, though uncalled, and uninspired, subject their Doctrines to the criterion of no other deciding authority, than that of their own imaginations, influenced by their views of worldly interest or celebrity.

But all this, it will be said, is nothing to the purpose, if the Popes, in after times, (as the Vicar of Leeds pretends) have altered the faith; and added Novelties of their own invention; corrupting and disfiguring it. Let us then see what these alleged Novelties are. We have shewn that the papal supremacy, at any rate, is not one of them.

"Popery," says the Vicar of Leeds, consists in novel enlargements of old Catholic Truths; in novel additions to ancient and true doctrines. Thus, the papist holds with us that the twenty two books of the old Testament are canonical; but then he adds to them other books, which we affirm to be apocryphal." But, pray, on what authority do Protestants affirm them to be apocryphal which, he should know, were acknowledged canonical by the Church from the fourth century downwards, till Luther, Calvin, and the dissenting Fathers of the pretended Reformation rejected them, as containing (though Jewish) doctrines of the Catholic Church; which, with all their other novelties, to make a difference from the ancient faith, they discarded?

"The papist agrees with us, says the Vicar, that after death there is a Heaven and a Hell; but then he adds a purgatory!" Did this man, who affects to claim the ancient Fathers as supporters of his national creed, ever read their works? We say he never did, or he knowingly

imposes on the ignorant public, on this, and as we shall show, on all the other alleged novelties in doctrine introduced by what he calls popery. We could make a volume of the testimonies of the holy Fathers from the first century downwards, proving their belief, and that of the universal church, in a purgatory, or a middle state of suffering in the next life for venial sin. Saint Dionisius in his Book on ecclesiastical hierarchy, chapter 7. says: "the Venerable Prelate drawing near, recited a prayer over the dead man, beseeching the divine clemency to forgive the deceased all the sins he had committed through human frailty; and to place him in the light and region of the living." This is early popery indeed.—In the acts of the Martyrs, who suffered at Carthage in the year 208, under the Emperor Severus, quoted by Tertullian, *Lib. de anima*, cap. 55, and by Saint Augustin, sermo 250, 263, 294, Saint Perpetua relates a vision she had, as follows: A few days after receiving sentence, when we were altogether in prayer, I happened to name Democrates, at which I was astonished, because I had not before had him in my thoughts; and I that moment knew that I ought to pray for him. This I began to do with great fervor and sighing before God. And the same night I had the following vision.—I saw Democrates coming out of a dark place, where there were many others, exceedingly hot and thirsty. His face was dirty; his complexion pale, with the ulcer in his face of which he died, &c. &c. By this I knew my brother was in pain; but I trusted I could by prayer relieve him. So I began to pray for him, beseeching God with tears day and night that he would grant my request, as I continued to do till we were removed to the camp prison, being destined for a public show on the festival of Cæsar Geta. The day we were in the Stocks I had this vision. I saw the place, which I had beheld dark before, now luminous; and Democrates with his body very clean, and well clad, refreshing himself; and, instead of his wound, a scar only. I awaked, and I knew he was relieved from his pain." Does not this look like a popish legend. But it is a very early one, and is quoted with approbation and admiration by no less eminent Fathers of the Church than Origen, Tertullian, and Saint Augustin; and the names of the sufferers, Felicitus and Perpetua, have been ever since commemorated by the whole Christian Church in the Canon of the Mass. The authorities we could cite on this article of the Catholic faith, from the earliest ages of christianity are numberless, and prove, as we said, that the Vicar of Leeds is either a perfect stranger to the writings of the Fathers; or a wilful deceiver of the Public.

We shall consider in our next the other novelties, which he pretends to have been introduced by Popery into the Christian Church.

BURNING THE BIBLE.

The agents and other employers of the Protestant Reformation Society, American Bible Society, &c., are endeavoring to make some capital out of the occurrence at Corbeau, in this State, where it is alleged, a quantity of Protestant Bibles were publicly burnt, by the Catholic Clergy. By exciting the religious sympathies and angry passions of the poor dupes and fanatics by whom those societies are mainly supported, they calculate on receiving more liberal donations to aid them in their well-paid labours. *Hinc illa lacryma*—hence their crocodile tears and lamentations over the ashes to which their precious Bibles were reduced by the sacrilegious hands of the emissaries of the Man of Sin!

We wish them success in their disinterested labour of love, and hope their next annual report will exhibit, in the increase of their receipts, conclusive evidence that they know how to take advantage of every event, and evince consummate address in the art of "raising the wind." In the mean time, however, we must beg leave to set the matter in its proper light before our readers. To burn a single copy of the sacred scriptures out of hatred or contempt for the word of God contained in them, would be an act of sacrilege which every Christian must reprobate. But to burn or otherwise destroy a spurious or corrupt copy of the Bible, whose circulation would tend to disseminate erroneous principles of faith or morals, we hold to be an act not only justifiable but praiseworthy, when done without prejudice to the civil and religious rights of others. The American Bible Society acted on this principle when, on a late occasion, they condemned the Spanish Catholic version which they had printed, and, by a solemn resolution of the Board of Directors, ordered it to be cast into the furnace. This resolution they published to the world in their last Annual Report, and it has been carried into effect, without a syllable of censure or complaint on our part. We held no meeting to protest against "the wicked edict," or denounce the act as a "deed of wickedness." Though we noted the circumstance when it occurred, we never thought of viewing it as an act of "sacrilege," or that it would be of use in showing that [Protestantism] is unchangeable; that its malignant hatred of the truth is as deep as ever; and that in every country and every community it will resort to the fagot and the flame when such weapons promise the removal of adversaries, or may be employed without personal danger to those who use them." Yet such is the language employed by the *N. Y. Observer* in reference to the burning of the Protestant Bible by the Canadian priest at the village of Corbeau; though a candid and impartial review of the circumstances of the proceedings on both sides, would show that the Catholic priest did no more than what had been done by the American Bible Society.

The Bible Society on their own authority condemned the Catholic version of the Sacred Scriptures, and prohibited its circulation.

The Catholic priest condemned the Protestant version on the authority of the Universal Church, and prohibited its circulation among his own flock.

The Bible Society ordered its agents to cast the plates of the Catholic version into the fire, because they considered it unlawful to make use of a version which countenanced the belief that the Apocrypha formed a part of the Sacred Scriptures, and that the Catholic version was correct.

The Catholic priest ordered his flock to throw their Protestant versions into the fire, because he believed it unlawful to use a translation which differed in many points from the version authorized by the church, and which by excluding the Apocrypha from the Sacred canon, might lead them to suppose that those books are not of divine authority, though approved of by the church and included in the canon of the Sacred Scriptures.

The only difference we can discover in the

proceedings on both sides is that the Protestants destroyed the Catholic version in their storehouse; whereas the Catholics are reported to have destroyed the Protestant version in a yard.—Had they taken the Protestant Bible into the street, their conduct would have been highly reprehensible, inasmuch as it would be calculated to wound the religious prejudices and exasperate the feelings of their fellow-Christians of other denominations; but as it was done—if done at all,—privately in the yard of a private house, and as the act was prompted not by a spirit of hatred and contempt of the truth of God's word, but rather by love and zeal for the purity and integrity of the Sacred Scriptures which the malice and wickedness of sacrilegious innovators had corrupted and mutilated, we see nothing in the whole proceeding but what may be justified on the plea alleged by the Bible Society for suppressing the Catholic Spanish version of the Bible, and condemning it to the flames.

Let it be borne in mind that it is not the Catholic church alone which condemns the common Protestant version copied from King James's Bible. It is pronounced essentially correct and erroneous in many important passages not only by Unitarians and Universalists, but also by many *vo i d sant* Orthodox divines. Besides Webster's expurgated version, another edition of the Bible has been recently published in Philadelphia, which professes to correct many of the most important errors of the common version. This new Bible has been made the subject of several articles in the *N. Y. Observer*, from the last of which, in the paper now lying before us, we take the following extract, which fully sustains our assertion that we are not the only persons conscientiously opposed to the Protestant version:

"In concluding our review of this whole subject, we have a remark or two to make. In this attempt to mend the Bible, a great injury has been done by those men. It has no doubt unsettled the confidence of many in the correctness of the common version. The practice of attacking this version in preaching, as some ministers are wont to do—of always mending their text before the people, is bad enough. But this attempt however, is far worse. Here is an attempt to unsettle the whole foundation—to pull down the whole superstructure,—or so to change its form and features, that it becomes thereby a new Bible. The man who believes one half of what he finds in this new version, will conclude that the common English Bible is surcharged with mistakes and blunders.

We have, throughout our remarks, exonerated our Baptist brethren from all participation as a denomination, in the preparation and publication of this Bible. And yet we think it may be fairly asked, whether it would ever have been undertaken, had not the impulse been given by that denomination. We speak in the utmost kindness towards them, when we ask, would this new Bible have appeared, had not the American and Foreign Bible Society spoken, as it has in its Reports, of the common version, as "presenting the truth in a dim eclipse"—of "its shedding disastrous, if not sickly twilight upon men"—and as "having done evils, which no tongue can tell." We have no doubt that those, who spoke thus, spoke the honest convictions of their minds."

Seeing then that even Protestant ministers are accustomed to "attack the common version in their sermons, and always mend their text before they preach from it;" that it has been found necessary to mend the whole Bible, by issuing new translations by which its form and features are essentially changed; that the most numerous Protestant denomination in the United States—the Baptists, have repeatedly in the Annual Reports of their Bible Society, denounced the common Protestant version, as "shedding disastrous light upon men" and as "having done evils which no tongue can tell;" it is to be wondered at that the Catholic clergy should also attack the same corrupt version, and prefer their own version!

And as we hold as "the honest convictions of our minds," that the circulation of the Protestant Bible without note or comment to enable the unlearned reader to apprehend rightly the true sense and meaning of many obscure and equivocal passages, has "done evils which no tongue can tell," we should not inconsistently with those honest convictions, were we directly or indirectly to aid or countenance the use or circulation of a book which "presents the truth in dim eclipse, and sheds disastrous light upon men."—*N. Y. Freeman's Journal*.

A SERMON

On the Roman Catholic Controversy. preached in the Unitarian Church, Washington, October 30th, 1842, by S. G. Bulfinch.

This discourse has been delivered in consequence of the recent efforts to excite public feeling against Catholics. The results to which these efforts naturally lead are well pointed out, and illustrated by a notice of the successful labors of Dr. Beecher at Boston.

"For several years past, much has been said of the rapid growth of Roman Catholic influence in our country. Many persons, believing that influence to be hostile to liberty and true religion, have come forth in open and strong opposition to it. Discourses have been delivered, volumes published, even associations formed for the purpose of defending the principles of Protestantism, supposed to be in danger, and of attacking that which has been called the Man of Sin, the mysterious Babylon of the Revelations. The champions have not been wanting in the lion-like spirit of the early reformers. Some of us can testify, from what we have heard within a few days, to the learning and eloquence which have been engaged in the cause. And, having no reason to doubt the sincerity of those distinguished theologians who, on three successive evenings of the past week, have chosen this for their theme, we admire their talents and respect their zeal.

And yet the question cannot but occur to us, why is all this? Why is civilized, free and peaceful America, where there is no inquisition, and where Romanism is decidedly in the minority, should the most powerful denominations be called on to unite in putting down one, whose members are as correct in their deportment as any of their fellow-citizens? Why should the Papal Church alone be judged not from its present, but from its past character while we readily draw the veil of charity over the errors and crimes of other denominations in days gone by? Why, if the controversy must be waged, can it not be conducted, as other controversies are, upon grounds of doctrine, instead of being almost exclusively confined to the much more irritating discussion of the actions of the Church itself and of its members.

To myself these questions have occurred with the more force; in consequence of the deep impression made by transactions of which I was, to some extent, a witness. Several years since I heard on a Sabbath evening, in Park Street Church, Boston, a discourse on this subject from one of the most able and influential divines of the present day. The impression produced by the discourse was not unlike that of the eloquent addresses to which you have this week listened. The same distinguished preacher had addressed two other audiences on the same day, upon the same subject. This was on Sunday—There then stood a Catholic convent within three miles of where the preacher addressed us. On the Tuesday night following, that convent was burned to the ground, the peaceful females who inhabit-

ed the building, some of them in feeble health, roused at the dead of night, were driven forth with insult from their home—the very repose of the tomb was violated, and the sepulchre was rudely searched, in the hope of finding evidence there that might be rendered available against the occupants of the mansion. The poor Irish laborers of the vicinity, with their wives and children, fearing that the next blow would fall on them, fled from their homes, and passed successive nights in the open air. Never have I doubted that the discourse I heard, and such discourses, were among the chief causes of that most lamentable, most disgraceful event. And if it now needs any excuse that I raise my voice against what I consider persecution, the impressions produced by that occasion must serve the purpose.

The Charleston convent riot is not the only occurrence in the history of the past, which gives warning of the dangerous results that may occur from combined and long continued invective against an unpopular sect. What reader of English history knows not the name of Titus Oates? This man, in the reign of Charles II. invented the story of a plot among the Catholics, to murder that monarch, and seize the government of the kingdom. Popular rage was soon excited, and the courts gave it their sanction; the king, though himself more probably a Catholic in disguise than likely to be the victim of Catholics, had not principle and courage enough to stop the persecution; but when numbers of innocent victims had shed their blood, the nation started back, as the rays of returning common sense revealed the scene of destruction in which it had become engaged.

For another striking illustration of the evils resulting from the course of controversy, which I am now deprecating, let me refer you to the tumults excited in London by Lord George Gordon, in the latter part of the last century. There existed at that time in England certain test oaths, and other means of exclusion or oppression bearing hard upon Roman Catholics—for the abolition of some of which the eloquent preacher of last Sabbath evening expressed his regret. The zealous Protestants began to fear that these restrictions upon their Catholic neighbors would be abolished. A proposition to that effect had been presented in parliament. A tumultuous assemblage of many thousands, led by Lord George Gordon, an insane nobleman, took upon themselves the defence of Protestantism. They attacked & destroyed the dwellings of numerous Catholics, as well as their places of worship, produced extensive conflagrations in many parts of London, and after committing the greatest outrages and destroying many lives, were at length reduced to subjection only by a strong military force. So great was the emergency that the king himself, George III., firm and consistent Protestant as he was, was on the point of leading his own life-guards to the protection of his Catholic subjects, and the rescue of his capital city. Yet Lord George Gordon committed all his atrocities in the abused name of Protestantism, and under the influence of a similar excitement to that which has recently been attempted to be kindled here.

Of course I do not mean in this narration, to charge upon those who now oppose the Catholics, any intention or desire to resort to violent measures. But Lord George Gordon, when brought to trial, was acquitted, as he evidently had not directed or anticipated the evils resulting from his enterprise. It is much easier to kindle popular fury than to allay it."

**THE PROTESTANT, OR NEGATIVE FAITH RE-
PUTED, AND THE CATHOLIC, OR AFFIRMA-
TIVE FAITH, DEMONSTRATED FROM SCRIP-
TURE.**

*Our preaching to you was not YEA and NAY—
For the Son of God, Jesus Christ, who was
preached among you by us—was not YEA and
NAY; but YEA was in him. For all the pro-
mises of God are in him YEA: therefore also
by him AMEN, &c.—2 Cor. i. 18, 19.*

*Thus saith AMEN, the faithful and the true wit-
ness.—Apoc. iii 14.*

PART FIRST.

**THE SEVEN SACRAMENTS OF THE CATHOLIC
CHURCH PROVED FROM SCRIPTURE.**

Of the seven Sacraments of the new law,
namely, *Baptism, Confirmation, Holy Eucha-
rist, Penance, Extreme Unction, Holy Orders,
and Matrimony*, Protestants deny five; admit-
ting only two, *Baptism and the Eucharist*; yet
denying the necessity of the one, and the
whole sacred essence of the other.

1.—BAPTISM.—Continued.

The Baptism of Blood, or Circumcision, to
which the males alone were subjected, thus
ends in the baptism of water, which now to
both sexes is alike enjoined. For blood was
the *washing medium* to be shed but by the male;
and which when finally shed by him upon the
cross, was changed into the *purifying medium*
of water in Baptism; which all, alike, as stain-
ed by sin, both male and female, require;
which change is attested by the beloved Dis-
ciple with such particular earnestness as shews
the deep and important meaning the circum-
stance contained.—John xiii. 34, 35.

Then was brought forth from the wounded
side of the spiritual Adam, laid in the deep
sleep of death upon the cross, the spiritual
Eve, his church, deriving from his heart's
blood and substance her own existence; and
the prolific power of bringing forth to him in
baptism, a countless progeny.

"When I am exalted, said he, I will draw
all things to myself;" John xii. 32—aluding,
as the Evangelist observes, to the manner of
his death, his exaltation on the cross; when,
after being disowned and rejected by the Syna-
gogue, the mother of the Christian Church;
he raised up the daughter, by the foretold con-
version of the heathen world; and took her
to his sacred embraces, as his future sole be-
loved;—a mystery revealed to us in the Can-
ticle of Canticles, where he addresses her as
follows:—"Under the apple-tree I raised thee
up: there thy mother was corrupted: there
she was deflowered that bore thee." Can. vi.
verse 5. *The apple-tree* had proved the occa-
sion of human guilt; in atonement for which
's nailed to it, and expires upon it, our mortal
doomed humanity, which he disdained not to
assume.

By all these mysterious allusions to the viri-
fying and purifying effects of baptism, is shewn
the vital importance and indispensable neces-
sity of this sacrament; at the same time that the
uncertainty of human life warns us not to risk
our salvation by delaying it. So long as one
declines receiving it, he refuses to enrol
himself among the followers of Jesus Christ;
and to fight under his banner, the cross, till he
has spent the best part of his life in the service
of the adversary: for there is no neutrality in
the spiritual warfare. "He, who is not with
me, says Christ, is against me; and he, who
gathers not with me, scatters." Matt. xii. 30.

The Anabaptists still plead, as a sanction
for his practice, the frequent adult baptisms
in the primitive Church. But how could the
case be otherwise, at the whole she was re-
ceiving into her bosom, the converted heathens
of every age and nation! But no sooner had
these in general entered her *one fold*, than
baptisms of adults ceased to be common; and
were finally discontinued. But never at any
time, till the Anabaptist mania appeared,
was the regenerating sacrament withheld from
all, or any, nor arrived at a certain fixed pe-
riod of their mortal existence. It was ever
the wish of the Church, that all by baptism

should enter the family of God, and be born
his children "by water and the spirit," from
their present life's earliest possible moment;
for, till baptized, we are all "children of wrath;"
lying under the curse of *original sin*; and more
or less perchance, of *actual* also

But is it not absurd, some will say, the idea
of an unconscious infant professing its faith,
and vowing its service to God; which are all
the acts of an adult?

Nothing more so, than what we see every
day practised under all temporal governments;
when those, on whom the legitimate authen-
ty confers estates, dignities, privileges, and
emoluments, to be enjoyed by themselves and
their posterity, solemnly pledge with oaths,
tendered to them on such occasions, not only
their own true and firm allegiance to the grant-
ing authority; but also that of their children,
and descendants for ever. Nor is the case
without example in Holy Writ: for the Jews
in their covenant with God, bound their latest
posterity, as well as themselves, to the strict
observance of all his commandments. True
it is that no one, without his own consent and
knowledge, can be bound over to what is con-
trary to his honour and interest; but by the
guardians of these we may, and should be
bound over to what is evidently conducive to
our weal, and preventive of our ruin.

And here we cannot but admire the conde-
scending goodness of God, in allowing that
sin, which we had contracted without our
knowledge, through the disbelief of others, to
be thus cancelled without our knowledge,
through the faith of others.

This merciful condescension in our regard,
still further appears in his having so facilitat-
ed the means of freeing us from this mortal
evil, transmitted down to us, like a family dis-
ease, together with our degraded and suffer-
ing nature. For, the matter in baptism is
only a little water, sprinkled on the body; and
water is found wherever man resides; it
being indeed impossible for him to live with-
out it. *The form*, is only these words:
"I baptize thee in the name of the Father;
and of the Son; and of the Holy Ghost;"
which the shortest memory can easily retain;
and the Minister, in case of necessity, any
man, woman or child, having the use of reason
Except, however, in cases where there is dan-
ger of death, the Priest is the only authorised
and proper minister of baptism. And, though
this sacrament is valid, when rightly ad-
ministered by the laity; still the church re-
quires the baptismal rites to be supplied by
the pastor, as soon as it is safely practicable
to do so. For by these solemn rites, prayers
and benedictions the infant's glory is enhanc-
ed in Heaven, should it die, before coming to
the use of reason: and should it live, they se-
cure to it special grace, enabling it to work out
its salvation: for the benedictions of the
Church, except through our own fault, can
never be fruitless or vain.

The universally communicable nature of
this sacrament, so far from lessening in our
estimation its efficacy and importance; ought
to convince us of its absolutely indispensable
necessity. But, indeed, in the eye of reason,
whatever God commands, however trifling
in itself his injunction may appear, becomes,
once enjoined by him, a matter of the utmost
moment, as is proved by all the ills of body
and mind entailed upon us by the sin of our
first parents, that of only eating an apple
against his command.

There are many other scripture proofs, be-
sides those already adduced, demonstrative
of the necessity of baptism: such as the mir-
aculous mission of Philip to the eunuch;
whom he found and instructed in the indis-
pensable nature of that sacrament: as is evi-
dent, from the eunuch's manner of requesting
to be baptized. "Here is water, said he:

what hinders me then from being baptized?"
Acts viii. 36. The practice also invariably
observed by the Apostles, of immediately bap-
tizing those converted to the faith. Acts 10
&c.

I say nothing as to the authority and con-
stant practice of the Christian Church; which
in all ages considered Baptism as absolutely
necessary for salvation; two possible cases
alone excepted, *martyrdom*; and when bap-
tism cannot be had, the ardent wish to re-
ceive it; that wish including in it an implicit
faith, a horror at sin, and a desire in all
things to please God; all which, clearly prove
one not devoid of that charity, which through
Jesus Christ, insures our salvation. These
two extraordinary cases are denominated in
the Church, *the baptism of blood*; and *the
baptism of desire*.

But, in leaving the authority of the Church,
which Protestants reject, entirely out of the
question; I would ask these pretended scrip-
turalists, where in all Scripture do they find
one single text, authorizing them to dispense
with a sacrament so evidently of the Saviour's
institution; and so indispensably necessary to
salvation, as we have shewn from scripture?
And will they then venture, on their own
responsibility, to supersede God's saving in-
stitution: to stop up the appointed channels of
his necessary grace, derived from the full
atonement and superabundant merits of the
Redeemer: and even to proscribe, as evil, or
worthless, and of no avail, the ready means
afforded us, if we obey his command, of secur-
ing our eternal salvation? Who, not under
the influence of *Abaddon*, the destroyer, would
risk the endless ruin of their tender offspring
by the omission of a rite so easily performed,
even had it been less clearly enjoined; and
not so universally practiced?

Alas! Poor "children of wrath!" departed
hence the victims of sectarian prejudice, and
blind presuming ignorance! a leprous, loath-
some, unblest brood, forbidden ever to mix
with the holy and clean!—What wretched
fate is yours, to be cast off as aliens by your
Maker, and given up for ever, a forlorn, for-
feited, hopeless race, to his enemy the dis-
troyer; never more to be blest with his pat-
ernal smile; that smile, which cheers the
universe, and makes the heart of every crea-
ture dance with purest joy!

It is true, we have nothing further revealed
concerning the fixed and final fate of those un-
fortunates, than that, as they were not "born
again of water and the spirit," they can never
enter the kingdom of God; and hence it is just-
ly inferred that their punishment is only pri-
vation of bliss, forfeited by original sin, and at-
tainable, only through the Redeemer, not in-
fliction of torment, which is due only for ac-
tual guilt. But, ah! from that privation what
unspeakable and endless misery must flow!
Not such as we experience here, in our pres-
ent temporary state of existence, where all our
sufferings are but short, and compensated be-
sides with numberless delights; where the
bitterness of our cup of sorrow is tempered
with so many refreshing sweets; where our
every affliction, if patiently born, affords us
an additional claim to everlasting enjoyments;
where cheering hope attends and supports
through life our weary steps; lulls our every
care; dries up our tears; and dispels our
grief; still pointing out to us that endless bliss,
beyond the grave, our virtue's portion sure.
Not as here, where God has fitted up, though
but for our short residence, an abode so beau-
tiful, rich and vast; where he himself though
unperceived, is daily working such wonders
for our support and comfort; where all his
creatures are made subservient to us; where
his mercy shines forth above all his
works, and the supernatural prodigies of his
love to man, amaze and confound. Cast forth
into that "land of misery and darkness," de-

scribed by the holy Job, "where the shadow
of death, and no order; but everlasting horror
dwells."—Job x. 22. These unregenerated
infants are condemned to roam amid those
gloomy regions of never ending despair, in
the frightful vicinity of the tormented and tor-
mentors; where nothing is spied but scenes of
woe, and all the overwhelming torment of God's
wrath, poured out in thundering cataracts
of inextinguishable fire upon his tortured and
terror-struck enemies. O cruelly careless, in-
fatuated and guilty parents! who, neglecting
or despising, at the suggestion of the original
tempter, the Saviour's easy preventative of so
much evil, leave your helpless offspring ex-
posed to so dire and irremediable a fate!

"PARTICULARS.—Amos Byrd, charged
with the murder of his father, John Byrd,
was found guilty, at Jackson, Missouri, a
few days since. The prisoner is a boy
only fifteen years of age!"

Paricide is a crime so unnatural and so
rare that every one must be horror strick-
en at its perpetration. Parental authority
in this country is in some respects more
absolute than in several countries of Eu-
rope, since the father can absolutely for-
bid the marriage of his child during mino-
rity, and is said legally to possess the right
of controlling his religious convictions;
but otherwise it lacks much of the reve-
rential influence which it there obtains.
"Le Courier des Etats Unis" has said,
with some emphasis, that the father here
is rather the President of his family. This
may be in part ascribed to that sense of
independence which our youth conceive,
at an early age, and which they realize
long before they have passed their mino-
rity. It may be also traced to the vague
nature of religious education: for although
the precept of honoring parents is inculcat-
ed by all Christian denominations, and is
engraved on our hearts by our Creator,
the religious sanction of this natural duty
loses much of its force from the absence
of a recognized authority. We know that
the relations of parent and child are in
numberless instances sacredly maintained,
and the duties which they impose, fulfilled
with great fidelity; but in general we fear
that parental authority is not sufficiently
respected. Of course, the enormous crime
which we record, is one of those outrages
which cannot be accounted for by any
cause, save the wild fury of human passion,
which in one way or another manifests it-
self, despite of every social arrangement,
and every system of domestic education:
but it were well for parents to take ac-
count from it to base the education
of their children on principles strictly reli-
gious, and teach them from earliest infan-
cy to contemplate in parental care the
image of divine authority.—*Catholic He-
rald*.

AS IT SHOULD BE.—We learn from the
Lowell papers that Elder N. Thurston, of
the Freewill Baptist church, has been sus-
pended from preaching for his course of
financiering, whereby at least \$90,000
have been drawn from poor laborers, for
which they will probably never receive a
song. The example of the old Method-
ists once in that city; is worthy of imita-
tion. One of their members made a sim-
ilar failure. All the church property was
sold, and a sum sufficient raised to in-
demnify the losers. Will the Freewill
Baptists relieve the poor operative ruined
by Elder Thurston.—*Ohio Branch*.

EXCLUSIVE SALVATION.

A lady (says the *Catholic Herald*) recently passed from the Episcopalians to some other sect, and wrote to her former pastor for a certificate of her good standing in the communion from which she withdrew. Her request was granted, but a letter on Church unity accompanied the certificate, in which the necessity of belonging to the Church is urged in no equivocal terms:

"You say that 'a certificate is necessary to enable you to join a Church;' and, a little further on, you express the hope that I 'will not consider you as having strayed from the fold, by connecting yourself with the—— Church. Such expressions, my dear Madam, (I say it with all the tenderness for your feelings and with perfect respect,) are a painful index of the infiniteness of knowledge in our times. I am a witness that your Christian intelligence would not suffer from a comparison with that of most of my acquaintance, and, yet, the above quotation discloses more errors in doctrine than there are members in the sentence. In the first place, the Scriptures know nothing of a Church, but the *Church*. It is 'the *Church* of the living God,' which is declared to be 'the pillar and ground of the truth;' (1 Tim. iii. 15.) so, likewise it is 'the *Church* of God, which he hath purchased with his own blood,' Acts xx. 28,) which the elders of Ephesus were commanded to feed. Then, again, if you ever belonged to the Church, you were joined on to it by means of the holy sacrament of baptism, and can never join it again; since your baptism, if it be Christian baptism, can never be repeated: 'One Lord one Faith one baptism,' (Eph. iv. 5.) is the divine constitution of the Church; and therefore, although 'a certificate' may be necessary to enable you to join a Church, it is wholly unnecessary to enable you to join, or continue your function with, the Church. And, by the way, this requiring a certificate, is an example of what is every day seen to be true, that those who preach up the largest liberty, are themselves, not unfrequently, the aiders and abettors of tyranny. But, once more you speak of 'connecting yourself with a Church.' Now, in apostolic times, we hear never a word of any similar transaction. Then, 'the Lord added to the Church, daily, such as should be saved;' (Acts ii. 38,) and believers 'were then added to the Lord, multitudes both of men and women. (Acts v. 14.) And this adding by the Lord, and being added was, in every case, effected once for all through the sacrament of baptism. (Acts ii. 41: viii. 18; iv. 18; xvi. 33,) 'whereby, as by an instrument, they that receive baptism, rightly, are grafted into the Church.'

Far be it from me, to dissuade you from seeking to be connected with the Church. Let me rather encourage you herein; but that you may do so, understandingly, I desire to call your attention to the following proposition; the truth of which, I shall endeavor, as briefly as possible, to establish; viz., *Church-membership is the ONLY REVEALED way of salvation.*

In proof of this, I might call your attention to the first opening of the Christian dispensation, under the immediate superintendence of the apostles; where three thousand souls, 'as it were with one mouth,' confessed the faith of CHRIST; all of whom 'were added unto them;' (Acts ii. 47.) that is, to the apostles. Or I might call your attention to the last verse of the same chapter, wherein it is written, that 'the Lord added to the Church, daily, such as should be saved;' or yet again, to the 42d verse, whence, we learn that they who gladly received the word, in the first instance, were subsequently no less diligent to continue steadfast in the apostles' fellowship, as a means of salvation, than in the apostles' doctrine. Or I might remind you of that which St. Paul, many years later, taught the Ephesians; namely, that 'CHRIST is the Saviour of the body, which is His Church,—the fulness of Him that filleth all in all.'

But why seek to accumulate proof, upon a point which is evident upon even the surface of Scripture, that 'it may be affirmed without hesitation, that there is not a single instance in the New Testament, of a believer who was not externally united with the rest, in the profession of Christianity?' Even Calvin, whom you will acknowledge to be good authority, says, 'Beyond the bosom of the Church, no remission of sins is to be hoped for, nor any salvation.' And this was 'no private interpretation' of his; but a holding fast of the traditions which he had received." For of the early fathers, who 'were of one mind' on this subject, Cyprian, the martyr, may be cited. 'That man,' says he, 'cannot have God for his Father, who is not the Church for his mother. If any one could escape the deluge, out of Noah's ark, he who is out of the Church may also escape.' And to add one other testimony, Augustine says, 'No one cometh to salvation and eternal life, except he who hath CHRIST for his head, except he who is in his body, the Church.'

Now, let me remind you, that up to this point, I have simply endeavored to establish the fact, that Church membership is the only revealed way of salvation. Whether there be one or many Churches; whether, if but one, it be visible or invisible; or whether, if but one and visible, the various sects calling themselves Christians, are severally branches of the one visible Church,—these, you will perceive, are distinct questions; which, be they answered affirmatively or negatively, affect not, in the slightest degree, the truth of my first proposition. Indeed, thus far, I am sustained by the testimony of Quakers even, who affirm, that 'out of the Church there is no salvation,' although they maintain, absurdly enough, that 'there may be members of this Catholic Church among heathens, Turks, and Jews.'

FREE CHURCH.

To the Editor of the Boston Pilot.—
SIR:—Your correspondent 'Jerome,' does not seem quite satisfied with your explanation of a free church, although you gave the meaning of the words. I cannot, therefore, but charitably pre-suppose, that he wishes prosperity to such an establishment, and that his anxiety for a more explicit definition of the terms 'free church' arises, simply from a pious apprehension of our want of energy or unanimity to forward so useful and so laudable an object. Will you then, have the kindness to inform

him, that the word, Church, in the English language is derived from the Saxon word *Cire* or *Cyric*, and is properly defined the visible society of the faithful, united by the profession of the same faith, and by the participation of the same sacraments, instituted by JESUS CHRIST, its visible head. Under the authority of lawful pastors, and principally of the visible head of the Church, the successor of St. Peter, and vicar of our Lord JESUS CHRIST. By the figure *Synecdoche*, the word Church signifies a house consecrated to the worship of God, in some of which houses or churches there are pews held by private individuals, to which those who are not proprietors or have not permission cannot, nor ought not, to have free access indiscriminately, as being the lawful property of others, hence, the terms free Church, where there are no pews, nor private seats, where every one gives towards his support, what his conscience freely dictates, is contrasted with the above establishment, and I think very properly. The most illiterate understand the general meaning of the term free Church. Such is the proper use of language.

While, therefore, I freely avow my predilection for a free Church, which is evidently much needed in this city, I am very far from censuring the piety or the integrity of some of the most learned and eminent dignitaries of the Church, who, from the exigencies of the times or from other wise and prudent motives, have tolerated the long established custom of having pews in churches; and I will not hesitate to say, that it not only marks a lack of piety and Christian charity, but is a manifestation of consummate arrogance to censure the individuals concerning whose motives or mode of action we have not the means of forming a correct opinion, and even if we had, would not feel competent to do so honestly or charitably. If charity and good feeling be the motives which actuated your correspondent in requiring a second explanation, I hope from the above he will come at our meaning of the terms, free Church; if not, I beg to postpone any further remarks of mine, for that which may tend more immediately to the public good than a mere name.

J. B. M'MAHON, P. M.

Boston, Dec. 27, 1842.

ON FORTITUDE.

The life of St. Gregory Nazianzen supplies us with an affecting trait of Christian magnanimity. A young Arian equally fanatical and brave, had sworn to kill St. Gregory, then Patriarch of Constantinople, whom he regarded as the most formidable enemy of his sect; and being regardless of consequences he resolved to execute his project in open day in the Bishop's own palace, while surrounded by his friends. He easily got admittance to St. Gregory who was then sick and in bed. The champion of heresy advanced slowly, his hand on his sword; but at the sight of the chamber, poor as that of an anchorite, of those woollen garments, and of the poor couch, on which was reclining a Bishop, who to the piety of a saint joined the genius of a poet, the young man became

involuntarily affected, he let drop the sword from his trembling hand, and betrayed himself by his confession and his sighs. What is the matter, asked Gregory, with composure: why these tears, and for whom was that sword unsheathed? The youth was silent. "Do you not see," said a nobleman, who was present, "that the wretch came to take away your life?" let the assassin be seized! "Stop," cried out St. Gregory; "whosoever first lays hands on him is my enemy." Come, poor child, added he, as he beckoned him to approach; "come hither and may God preserve you from evil, as he has preserved me from you! I pardon you with all my heart, and you shall quit my palace as freely as you have entered it." "Father," exclaimed the Arian with emotion, as he solemnly laid his hand on his heart, "from this moment I am a Catholic!"

The above extracts are taken from that excellent work by the *Abbe Ormsi*, called the *Flowers of Heaven*, which is now translated into English, and for sale at the Book-Store of the Editor of the Pilot.

J. B. M'MAHON.

RELIGIOUS MADNESS.—Dr Copland in his Dictionary of Practical Medicine treats of the causes of insanity, and observes:—

"That religious insanity is much less common in Romanists than in Protestants, and especially Protestant dissenters, cannot be doubted by any one whose sphere of observation has enabled him to form any opinion on the matter. Dr. Hallaran (*Pract. Obs. on Insanity*, Cork, 1813, p. 32) states, that in the Lunatic Asylum at Cork, in which the admissions of Romanists are about ten to one of Protestants, no instance has occurred, within his recollections of mental derangement in the former from religious enthusiasm; but that several dissenters from the established Church have been so affected. The reason of this difference is obvious. The ministers of the Roman Church will not allow the mind of their flocks to distrust points of doctrine and discipline, or to fall into these doubts, which distract the minds of those who are wavering their opinions, or entertain entire liberty of conscience."

The fact here avowed by unsuspected observers, is not satisfactorily explained by the dominion which the priesthood is supposed to exercise over faith. It must necessarily be referred to the certainty which the Catholic has of the truths of revelation proposed by the Church, the pillar and the ground of truth. His mind reposes in the tranquil enjoyment of divine truth, whilst the Protestant is a wanderer in the wilderness, wherein he plods his weary way for a time, confident of a favorable issue, and then disheartened by disappointment; until at length bewildered and distracted he loses the hope and control of his mind. The late Dr. Parish, whose professional and personal character was so deservedly eminent, left his written testimony of the composure observable in Catholics when about to die, after they have received the sacraments of the Church. As the dimmed eye still looked towards the crucifix, the Doctor stood astonished at the tranquil hope that sustained the expiring mortal: and he avowed that neither infidel, nor Jew, nor Christian of any other denomination, not even his loved "Friends," showed ordinarily the same degree of humble and calm confidence. It is the peace of God that preserves the mind and heart. Why do men neglect to secure it?—*Catholic Herald*.

ALMANACS for 1843

For sale by

A. H. ARMOUR & CO.

Hamilton, Dec. 16, 1842.

12

A Rev. Mr. Choules, or Howls, or some such name, has been lecturing very fiercely in Brooklyn against Romanism and Romanists, taking for his text the "Massacre of St. Bartholomew." It would seem that this business of abusing Popery para; for otherwise, we fancy, every reverend Boanerges who cannot make a living by any thing else, would not be at it. There must be a goodly number of fools left in the world yet. We would like to know, as a matter of curiosity, how much or how little Mr. Choules—if that be his name—would take to lecture on the other side of the question.—Freeman's Journal.

CASH RECEIVED FOR THE CATHOLIC.

Darlington.—Jeremiah O'Leary, 10s.
Whitby.—Path. Wale, and Dennis Delay, each 7s. 6d.
St. Andrews.—Rev. George A. Hay, for George Johnson, 7s. 6d. Angus McDonell, letter A. 10s; James McDonald, elder, 5s. Alexander McDonald, merchant, 2s. 6d. Capt. John McIvor, 5s.

COLD WATER MAGAZINE.

EDITED BY N. MOORE AND A. FITZ,
The publishers of the Cold Water Magazine, encouraged by the success of their efforts in publishing a work which is not local in its character, but calculated for the benefit of all in every part of the country, give notice that it is their intention to commence the year with an

EDITION OF 10,000 COPIES.
A step which the constant and increasing demand for the work seems to require. We promise nothing which we do not mean to fulfil. The work has become a favorite wherever it has found its way; and the friends of the clear cold water have not been slow in recommending it for the ability which has been displayed in its editorial department, and the good influences which have followed its introduction into the family circle. The New Volume will be issued in the same superior style, each number containing 32 large 8vo pages, with Original Illustrations, and Temperance Songs set to music, composed expressly for the work.

PREMIUMS FOR NEW SUBSCRIBERS.

Any person retailing Five Dollars for five subscriptions, shall receive a complete set of Arthur's Six Nights with the Washingtonians, in six numbers; and of Arthur's New Series of Temperance Tales, in sixteen numbers.
Any person retailing us Ten Dollars for ten subscribers, shall receive in addition a complete copy of Sparks' Life of Washington, in fourteen numbers, embellished with fourteen elegant steel engravings. For Twenty Dollars, and twenty subscriptions, we will send in addition the Watery Novels complete, containing a Portrait of the Author, or the complete Works of Charles Dickens, (Boz.) A liberal discount made to Societies, and all who buy to sell again. Postmasters throughout the country are authorized to receive subscriptions and frank postmasters. All communications must be post paid.
ADDRESS TO DREW & SCAMMELL, Publishers, 67 South Third Street Philadelphia. Subscriptions received at this Office.

THE LADY'S WREATH,

A D
YOUNG LADY'S MAGAZINE
Is the Title of a New Work, published bi-monthly, in Philadelphia, at the extremely low price of

ONE DOLLAR A YEAR,

The design of this Work is to furnish, at a low rate, a Magazine, with, as regards literary merit and mechanical execution, shall equal the best three dollar magazines. Each number will contain at least 48 (Svo.) pages of reading matter.
ENTIRELY ORIGINAL,

From the pens of the most talented male and female writers of the day
A SPLENDID STEEL ENGRAVING
Will be given in each number, and also one of a series of splendid Floral engravings, richly Colored, now in course of preparation. It will be printed upon new type, cast expressly for the purpose, and upon fine white paper.

Among those whose contributions have already enriched our pages, will be found the names of Mrs. St. Leon Lood, Mrs. Pierson, Mrs. C. Theresa Clark, Tuckerman, Coates, Welby, Drinkwater, Pike, and many others of the most prominent contributors to our periodical literature. The liberal patronage bestowed upon the publication by a discriminating public, will but serve as an incentive to still greater efforts. We shall continue to issue, bi-monthly, a work equal in every respect to the three dollar monthlies, at the low price of One Dollar a Year, in advance. Specimen numbers will always be sent to postmasters and others desirous of acting as agents, when applied for post paid. Address

DREW & SCAMMELL, Publishers, 67 South Third Street, Philadelphia, Philadelphia, January, 1843.

JUST Published, the new and much enlarged edition of the

PHILADELPHIA COURIER.

is now ready and may be had at the Mirror Office, Toronto.
Orders for the above left at this Office, will be immediately attended to.
February 1, 1843.

INFORMATION WANTED OF WILLIAM LYONS,

Brother to Dean Lyons, County Mayo, Ireland, who emigrated to this country in 1836; when last heard of was on the public works in the State of Ohio, and after in the State of Indiana. Any information relative to him, please forward to the Editor of the Catholic, Hamilton, Canada West.

RESOLVED that an application be made to the Legislature at its next Session, for an Act to amend the present Act of Incorporation of the Town of Hamilton in the following particulars viz:—

For relief against County or District Rates.
For power to regulate Inns, and all descriptions of Houses of Entertainment, Groceries, &c.
For power to purchase and hold Real Estate for the interest of the Town.

To explain and render certain the qualification of Votes, and to provide for a proper registration of the same.
For an increase to the power of the Board of Police on all local matters, so that the District Magistrates may not have control in any such matters, and to provide a proper and just valuation of property with a view to the assessment of the same.

By order of the Board
LEGATT DOWNING, Clerk, H. I. P.

Hamilton, Dec. 2, 1842. 19-ml

REMOVAL. PRICE & MITCHELL.

Have removed to their new premises, north east corner of King and James Sts., where they are now opening a fresh and extensive assortment of

DRUGS & MEDICINES

which they will sell at very low prices for cash.

Hamilton, Dec 7, 1842. 13 6

FOR SALE.

A superior lot of Mottled WALNUT VENEERS, A rich and superb article, very cheap for CASH, at HAMILTON, WILSON & Co's. King Street.

Hamilton, Dec. 12, 1842. 194w

WINNER'S Canadian Vermifuge.

Warranted in all cases.

THE best remedy ever yet discovered for WORMS. It not only destroys them, but invigorates the whole system, and carries off the superabundant slime or mucus so prevalent in the stomach and bowels, especially those in bad health. It is harmless in its effects on the system, and the health of the patient is always improving by its use, even when no worms are discovered. The medicine being palatable, no child will refuse to take it, not even the most delicate. Plain and practical observations upon the diseases resulting from Worms accompany each bottle.

Prepared and sold wholesale and retail by J. WINER, Chemist, King street, Hamilton

10



THE FAMILY NEWSPAPER.

PHILADELPHIA SATURDAY COURIER.

40,000 Subscribers.

The Proprietors of the fit-famed Philadelphia Saturday Courier known and acknowledged as the best Family newspaper in the World, stimulated by its also-dy vast and rapidly increasing patronage, have resolved to commence the New Year with redoubled energy and enterprise. It would seem unnecessary to say one word in commendation of the past or present excellence of the Saturday Courier. Its mature age, (twelve years,) and its unrivalled circulation—nearly 40,000,—are its best recommendations.

The Courier is independent in its character, fearlessly pursuing a straight forward course, and not putting the best interests of the public. IT IS STRICTLY NEUTRAL IN POLITICS AND RELIGION. It will maintain a high tone of morals, and not an article will appear in its pages which should not find a place at every fireside. It has more than double the number of constant readers, to that of any other paper published in the country, embracing the best families of our Republic.

Every one should be proud to patronise the Philadelphia Saturday Courier, as by its unbroken series of original AMERICAN TALES by such native writers as Mrs. Caroline Lee Hentz, Mrs. St. Leon Lood, "The Lady of Maryland," Professor Ingraham, T. S. Arthur, Esq., Miss Sedgwick, Mrs. Leslie, and many others, it has justly earned the title of the AMERICAN FAMILY NEWSPAPER.

FOREIGN LITERATURE AND NEWS.

Determined to spare no expense in making the SATURDAY COURIER a perfect model of a Universal Family Newspaper, of equal interest to all classes and persons of every nation, we have made arrangements to receive all the Magazines and papers of interest published in England and on the Continent, the news and columns of which are immediately transferred to its columns thus giving to emigrants as well as others, a correct and connected account of whatever occurs of interest either at home or abroad.

Particular care is taken to procure the earliest advices in reference to the prices of all kinds of Grain, Provisions, Produce &c., the state of Stocks, Banks, Money and Lands, and our extensive arrangements will hereafter render our PRICES CURRENT

of inestimable interest to the traveller, the farmer and all business classes whatsoever.

The general character of the COURIER is well known. Its columns contain a great variety of TALES, NARRATIVES, ESSAYS, AND BIOGRAPHIES, and articles in Literature, Science, the Arts, Mechanics, Agriculture, Education, Music, News, Health, Amusement, and in fact, in every department usually discussed in a Universal Family Newspaper, from such writers as Mrs. C. Lee Hentz, Mrs. S. C. Hall, Charles Dickens, (Boz) Professor Duglison, Professor Ingraham, M. M. Michael, T. S. Arthur, Mrs. Ellen S. Rand, J. Sheridan Knowles, George P. Morris, Mrs. M. St. Leon Lood, Mrs. Gore, Douglas Jerrold, Joseph R. Chandler, Mrs. Sedgwick, Miss Lesslie, Wm. E. Burton, Professor J. Frost, Lieut. G. W. Patton, Lucia H. Sigourney, Thomas Campbell, Hon. Robert P. Conrad, Miss Mitford, Robert Morris, Professor Wines, Mrs. C. H. W. Esling, E. L. Bulwer, A Grant, Junior, Joseph C. Neal, John Neal, Thomas G. Spear, Countess of Blessington, Captain Murray, R. N. Lucy Seymour, R. Penn Smith.

PREMIUMS.

SCOTT'S WORKS.—For ten new or old Subscriptions, with twenty dollars, per money, in advance, the very Liberal and unequalled Premium of Sir Walter Scott's Entire Novels!

TIERRA HISTORY.—For ten New Subscribers and twenty dollars a copy of Thiers' celebrated History of the French Revolution, in numbers, with fifteen beautiful steel engravings—will be sent by mail.

DICKENS' (B. Z.) WORKS.—For ten New Subscribers and twenty dollars, a set of the world-renowned works will be sent by mail as a Premium.

BULWER'S WORKS.—For ten New Subscribers and twenty dollars, a set of the celebrated Pelham Novels will be given as a Premium.

TO AGENTS—TERMS.

The terms of the COURIER are \$2 per annum, payable in advance, but when any one will officiate to procure ten new subscribers, we send us \$15, per money and postage free, we will receipt for one for each. Seven copies for \$10 three copies for \$5, or one copy three years for \$5. Address, [M. MAKIN & HOLDEN, Philadelphia.

VALUABLE REAL ESTATE

For Sale, belonging to the heirs of the late JAMES DUNLOP, of Montreal, situated in the Gore, Talbot, Brock, London and Western Districts, viz :

Table with columns: No of Lot, Acres, Township, District, Roof. Lists various land parcels with their respective details.

13,200

The above Lands (which are owned by persons residing in Scotland) will be disposed of on most favorable terms, viz.—One sixth of the purchase money to be paid down and the remainder in five or more annual payments as may be agreed on, with interest on the balance remaining due at each payment. Mr. Robert W. Shaw, an authorized agent, will be at

Hamilton, 9th January.
Brantford, 13th do.
London, 29th do.
Chatham, 27th do.
St. Thomas, 8th February,

to receive proposals for the above Lands and to close with purchasers.

Capitalists and Settlers will seldom meet with such an opportunity of obtaining land of the best quality, and situated in Townships which have the advantage of being old settlements, with good roads.

Any further information may be had on application (if by letter post paid) to Messrs. THOMAS & STAFFORD KIRKPATRICK, Barristers, Kingston.

The Montreal Herald, Kingston Chronicle, Toronto Patriot and all newspapers published in Hamilton, Brantford, London, Chatham, St. Thomas and Simcoe, will please insert the above once a week until 1st February next, and send a paper containing the advertisement and their accounts to the Messrs. Kirkpatrick for payment.

Kingston, 8th December, 1842. 13

FOR SALE.

EAST Half Lot No. 4, 2d Block, in the 1st. Con. of Binbrook, containing 100 acres, 50 of which are cleared. Apply to James Cahill, Barrister & Attorney-at-law, Hamilton.

Dec. 14, 1842. 6m14et.s.

WANTED!

\$500 OR £1,000,

On a Loan for 1, 2, or 3 years.

Security can be given in Grist and Saw Mills, Dwelling Houses or cleared Farms.

Further particulars made known on application to this Office. Letters to be post paid.

Hamilton, Dec 14, 1842.

MEDICAL HALL.

OPPOSITE THE PROMENADE HOUSE King-Street, Hamilton.

C. H. WEBSTER.

CHEMIST AND DRUGGIST,

GRATEFUL for the very liberal patronage he has received since his commencement in Hamilton, begs to inform the inhabitants of Hamilton and vicinity, that he has just received a large supply of DRUGS, CHEMICALS, AND PATENT MEDICINES, which he will sell as low as any establishment in Canada; and begs further to state, that he is determined to keep none but pure and unadulterated Medicines, & trusts by strict attention, to receive a continuance of their confidence and support.

A large supply of Hair, Hat, Cloth, Tooth and Nail Brushes; also, Paley's fragrant Perfume.

Horse and Cattle Medicines of every Description.

Physician's prescriptions accurately prepared.

N. B. Cash paid for Bees Wax and clean Timothy Seed.

Hamilton, Dec., 1842.

13

CABINET, FURNITURE OIL AND COLOUR WAREHOUSE.

KING-STREET, HAMILTON,

Next door to Mr. S. Kerr's Grocer

MESSRS HAMILTON, WILSON,

& Co., of Toronto, desire to announce to their friends and the public of Hamilton and its vicinity, that they have opened a Branch of their respective establishments in this place, under the direction of Messrs. SANDERS and ROBINSON, and that they intend to manufacture all kinds of Cabinet and Upholstery Goods, after their present acknowledged good and substantial manner.

—AL O—

Painting in all its branches, Gilding in oil and burnished do., Lettering Signs, &c. &c., Paper Hanging, Rooms Colored, &c. &c., which they will execute cheap and good. To their friends, many of whom they have already supplied, they deem it superfluous to give any further assurance; and to those wishing to deal with them, they would respectfully say 'Come and try.'

King street, [next door to Mr. Kerr's Grocery.]

N. B.—Gold and Plain Window Cornices of all kinds, Beds, Mattresses, Palliasses, Looking Glasses, Picture Frames, &c., made to order on the shortest notice. Hamilton, June 28th, 1842.

SAMUEL McCURDY, TAILOR.

JOHN STREET, HAMILTON.

SHIP & INN.

JAMES MULLAN begs to inform his friends and the public, that he has removed from his former residence to the Lake, foot of James street, where he intends keeping an INN by the above name, which will comprise all that is requisite in a MARINER'S HOME, and TRAVELLER'S REST: and hopes he will not be forgotten by countrymen and acquaintances.

N. B. A few boarders can be accommodated. Hamilton, Feb. 23, 1842.

PAPER HANGINGS.

2,000 PIECES of English French, and American PAPER HANGINGS, of the most choice and fashionable Patterns for sale, wholesale and retail, at exceedingly low prices, by THOS. BAKER.

Hamilton, Aug. 1, 1842.

Cure for Worms. B. A. FAHNESTOCK'S VERMIFUGE;

Prepared by B. A. FAHNESTOCK & CO. Pittsburgh, Pennsylvania.

THIS preparation has now stood the test of several years' trial, and is confidently recommended as a safe and effectual medicine for expelling worms from the system. The unexampled success that has attended its administration in every case where the patient was really afflicted with Worms, certainly renders it worthy the attention of physicians.

The proprietor has made it a point to ascertain the result of its use in such cases as came within his knowledge and observation—and he invariably found it to produce the most salutary effects, not unfrequently after nearly all the ordinary preparations recommended for worms had been previously resorted to without any permanent advantage. This fact is attested by the certificates and statements of hundreds of respectable persons in different parts of the country, and should induce families always to keep a vial of the preparation in their possession. It is mild in its operation, and may be administered with perfect safety to the most delicate infant.

The genuine Vermifuge is now put up in one ounce vials, with this impression upon the glass, FAHNESTOCK'S VERMIFUGE, and the directions accompanying each vial have the signature of the proprietor; any medicine put in plain ounce vials, and the signature of which does not correspond with the above description, is not my genuine Vermifuge.

The Subscribers deem it their duty to use the above precautions in order to guard the public against mistaking other worm preparations for their deservedly popular Vermifuge.

We have appointed Mr C C Bristol, No 207 Main St Buffalo, N. Y. our Sole Agent for Western New York & Canada West. The medicine can be obtained there at our wholesale Pittsburgh prices. Terms Cash.

B. A. FAHNESTOCK & CO

For Sale in Hamilton by Messrs John Winer, T. Bickle, M. C. Grier, and C. H. Webster.

FALL AND WINTER FASHIONS For 1842

HAVE BEEN RECEIVED BY THE SUBSCRIBER

HE ALSO wishes to acquaint his Patrons, that he has REMOVED to his New Brick Shop on John Street, a few yards from Stinson's corner, where they may rely on punctuality and despatch in the manufacture of work entrusted to him. S McCURDY.

Hamilton, 1. Oct., 1842.

THE Subscribers have received further supplies of Catholic Bibles and Prayer Books, &c: among them will be found

The Douay Bible and Testament Key of Heaven; Path to Paradise; Garden of the Soul; Key to Paradise; Poor Man's Manual; Catholic Catechism.

Sold wholesale or retail, by A. H. ARMOUR, & Co., King Street, Hamilton.

November, 1842.

PRINTERS' INK.

LAMB & BRITAIN, Manufacturers of Lamb's Blacking, begs to inform Printers in British North America, that they have, after considerable labour and expense, with the assistance of a practical and experienced workman from England, commenced the manufacture of PRINTERS' INK. They are now prepared to execute all orders which may be sent to them. Their Ink will be warranted to be equal to any in the world and as cheap.

Ink of the various FANCY COLOURS supplied on the shortest notice.

Corner of Yonge and Temperance Sts. Toronto, June 1, 1842.

WEAVERS' REEDS,

600 STEEL AND CANE Weavers' Reeds, of the necessary numbers for Canada use, for sale by THOS. BAKER.

Hamilton, August 1, 1842.

LIN'S

CELESTIAL BALM OF CHINA.

For the cure of all diseases of Man or Beast that require external application.

FELLOW CITIZENS—Perhaps you think that this Balm is intended to cure too many diseases, but we assure you that all diseases of this character, and many others that might be mentioned, are speedily cured, or in truth persons greatly relieved, by the use of this medicine. We earnestly request the afflicted to give it a fair trial.

Have you a pain or weakness in the small of your back? If so, apply the Balm freely morning and evening with the flat of your hand, and occasionally rub the part well with a rough cloth, and it will certainly relieve you.

Have you the rheumatism? If so, wash the part affected with cold water and castile soap, then bathe, it with warm vinegar, and rub well with a rough cloth, and then apply the Balm with the flat of your hand before the fire. Wash every third day, and use the Balm twice a day, and you will soon be free from this troublesome disease.

Have you a numbness or coldness in your legs, arms or feet? If so, rub the affected part well with a rough cloth, and apply this Balm freely twice a day, and in a short time it will be removed.

Have you the Piles? If so, apply the Balm three times a day, and in a short time you will be well.

Have you the Nettle Rash or Erysipelas? If so, apply the Balm three times a day, and all unpleasant sensations will soon disappear.

Have you sprained yourself? If so, apply the Balm three times a day, rubbing well with your hand, and it will soon be removed.

Have you Bruises or Burns? If so, apply the Balm three times a day, and you will soon be well.

Have you a Cut or Wound? If so, apply the Balm with a feather two or three times a day.

And are your Limb's or Joints swelled? If so, apply the Balm three times a day, and the swelling will soon disappear.

Have you the Tetter? If so, apply the Balm every morning and evening, washing every third day with castile soap, and removing the scurf from the surface of the skin.

Have you a pain in your Breast or Side? If so, apply this Balm morning and evening, rubbing it well with the flat of your hand, and you will soon be relieved.

Have you Sore Eyes? If so, wet a soft rag with the Balm, and apply it on the outside of the eyes every night on going to bed.

Are your toes, fingers or ears Frosted or Poisoned? If so, apply the Balm three times a day, and it will positively cure them.

Have you Corns on your Feet? If so cut them well and apply the Balm, and it will generally cure them.

Have you itching or irritation of any parts?—Then apply this Balm thoroughly and it will cure you.

Have you fresh wounds of any kind? Spread the Balm on linen and keep it bound on the parts, changing daily, and it will heal without proud flesh or inflammation.

Have you an old sore that wont heal? Keep the Balm bound on it, renewing it daily, and it will soon heal from the bottom.

Be sure you get the true Balm from COMSTOCK & CO., and no other.

The above is for Sale, at all the Drug-gist Shops in Hamilton. October 5th, 1842.

THE CATHOLIC.

Devoted to the simple explanation and maintenance of the ROMAN CATHOLIC CHURCH; And containing subjects of a RELIGIOUS—MORAL—POLITICAL—and HISTORICAL character; together with Passing Events, and the News of the Day.

PUBLISHED on WEDNESDAY MORNINGS, in time for the Eastern and Western Mails, at the Catholic Office, No. 21, John Street, Hamilton, G. D. [Canada.]

TERMS—THREE DOLLARS HALF-YEARLY PAID IN ADVANCE.

Half-yearly and Quarterly Subscriptions received on proportionate terms

Persons neglecting to pay one month after Subscribing, will be charged with the Postage at the rate of Four Shillings a year.

PERIOD OF ADVERTISEMENTS.

Six lines and under, 2s 6d first insertion, and 7d each subsequent insertion.—Ten lines and under 3s 4d first insertion, and 10d each subsequent insertion.—Over Ten Lines, 4s. per line first insertion, and 1d. per line each subsequent insertion.

Advertisements, without written directions, inserted till forbid, and charged accordingly.

Advertisements, to ensure their insertion, must be sent in the evening previous to publication.

A liberal discount made to Merchants and others who advertise for three months and upwards.

All transitory Advertisements from strangers or irregular customers, must be paid for when handed in for insertion.

*. Produce received in payment at the Market price.

LETTER-PRESS PRINTING OF EVERY DESCRIPTION NEATLY EXECUTED.

AGENTS.

NOTICE.—It is confidently hoped that the following Reverend gentlemen will act as zealous agents for the Catholic paper, and do all in their power among their people to prevent its being a failure, to our final shame and the triumph of our enemies.

- Rev Mr. O'Flynn, Dunoon
Rev Mr. Mills, Brantford
Rev. Mr. Gibney, Guelph
Rev. J. P. O'Dwyer, London.
Dr Anderson do
Mr Harding C'Brien do
Rev Mr Verwie do Amherstburg
Mr Kovel, P. M. do
Rev Mich. MacDonell, [Maidstone], Sandvick
Very Rev Augus McDonell do Chatham
A. Chisholm Esq. do Chippewa
Rev Ed. Gordon, do Niagara
Rev Mr McDonagh do St Catharines
Messrs P. Hogan & Chas Calhoun, St Thomas
Streetsville
Rev Mr. Snyder, do Wilmot, near Waterloo
Rev Mr. O'Reilly do Gore of Toronto
Rev Mr Hay do Toronto
Rev Mr. Quinlan, do New Market
Rev Mr Charest, do Penetanguishene
Rev Mr Proutz, do do
Rev Mr. Fitzpatrick do Ope
Cobourg
Rev Mr Butler, do Peterborough
Rev Mr. Lallor, do Pictou
Rev Mr Brennan do Bellefleur
Rev T. Smith do Richmond
Right Reverend Bishop Goulin, do Kingston
Rev Patrick Dollard, do do
Rev Augus Macdonald, do do
Rev Mr. Bourke do Camden East
Rev Mr O'Reilly do Brockville
Rev J. Clarke, do Prescott
Cornwall
Rev Alexander J. McDonell do do
Very Rev P. Phelan, do Bytown
D O'Connor, Esq., J. P.; do Bytown
Rev. J. H McDonagh, do Leitch
Rev George Hay, [St. Andre's] do Glengarry
Rev John Macdonald, [St. Raphael.] do do
Rev John Macdonald, [Alexandria.] do do
James Doyle, do Aylmer
Rev Martin McDonell, Recollect Church, Montreal
Rev P. McMahon, do Quebec
Mr Henry O'Connor, 15 St. Paul Street, Quebec
Right Reverend Bishop Fraser, do Nova Scotia
Right Reverend Bishop Fleming, do Newfoundland
Right Reverend Bishop Purcell, Cincinnati, Ohio
Right Reverend Bishop Fenwick, do Boston
Right Reverend Bishop Kenrick, do Philadelphia